A

SERMON

Preached in the Pariſh Church of

St. *Magnus* the *Martyr*, on *London Bridge*,

Sunday *February* 11*th*, 1^{699}_{700}.

AT THE

BAPTIZING

Of ſome Perſons of Riper Years.

Publiſhed at the Requeſt of them, and their Friends.

By RICHARD HOLLAND, *M. A. Chaplain to His Grace the* DUKE *of* RICHMOND, *Curate of St.* Magnus, *and Lecturer of* Allhallows *the Great.*

LONDON,

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(2)

A

SERMON

Preached in the Parish Church of

St. Magnus the Martyr, on London Bridge,

Sunday Morning, July 14th, 1839,

AT THE

BAPTISM

OF Anne Frederica, Infant Daughter of

[illegible]

[illegible]

BY RICHARD HOLLAND MACKENZIE, B.D.

[illegible]

LONDON:

[illegible]

To all thoſe who have newly Embraced the *Church of England*, eſpecially whom I have lately *Baptiz'd* in this City; ſome brought up by *Quakers*, others amongſt *Anabaptiſts*.

THIS is the Honour of our Eſtabliſhed Church to carry the demonſtration of the beſt and happieſt Conſtitution in the World; whoſe Articles are ſound, Canons and Diſcipline eaſy; whoſe Sacraments are of our Lord's own appointing; whoſe Ceremonies are but few, and thoſe Decent; whoſe Orders are Apoſtolical, and Guardians watchful; whoſe Prayers are truly Divine, and Preaching from the Word of God, not from the Whims or Policies of Men; this Church, admired by the Learned, even amongſt its Enemies, deſired and pray'd for by all the truly Pious abroad, deſpiſed and neglected at home only thro' the Prejudice and great Unhappineſs of Education in ſome, and Willful Ignorance in others; this Church, You now are become Members of, at your Earneſt Deſire, & (as I thank God, I have very good Reaſon to hope) after a due preparation. As for this Diſcourſe', 'tis properly yours; 'twas prepared for you, and that with a Plaineſs anſwering the Honeſty and Importunity which you diſcovered in your Requeſt, both to underſtand and enjoy this holy Sacrament. And thus to do, I found convenient, if not neceſſary, and to me very tempting; not only as a Curate converſant with people, who (bleſſed be God) have had the good Effect of convincing and informing ſome, who thought themſelves Wiſe: But becauſe alſo of thoſe odd Notions and ſtrange Enthuſiaſtick Fancies, which you formerly were, and others ſtill are teized and exerciſed with, from their unteaching Guides; which inſtead of Comfort, have improved to the Ruin of their Proſelytes. Among the many proofs of this, that

To the Reader.

that ſad ſtory of the deareſt Relation of one of you, will not yet be forgotten; who under great perplexity of thoughts from ſome ſtrange Doctrines amazing and diſturbing him, when he apply'd himſelf to his Teacher to inſtruct and aſſiſt him, that he might find Peace and Comfort, receiv'd from him only this Anſwer, Go Home, and get Faith. Which was ſo far from eaſing his Troubled Mind, that he immediately fell diſtracted, was obliged to be tied and Bound in his Bed, and ſtood about a Week in that dreadful condition, and then was relieved only by Death.

But our Church, as it has no ſuch Unintelligible Diſtracting Notions, nor Unmerciful Tyranizing Diſcipline; ſo you receive this, containing the true Chriſtian Doctrine of it; diſcovering the Bowels of the Mercy and Love of our bleſſed Saviour, the Head of it; and Printed at the Requeſt of you, and your choſen Witneſſes, I hope for your Benefit, and the Benefit of thoſe who are yet Ignorant of the Excellencies of now your Church, and miſled by Crafty and Deſigning Men.

And therefore, as when Inſtructing you, ſo in this Sermon, I attended to the moſt eaſy, familiar, and apteſt Expreſſions to inform you; uſing in Comments and Expoſitions, the beſt Authors, and ſometimes alſo (becauſe I could not do better) their own words; Endeavouring to keep true to the Orders, and excellent Doctrine of our Church, as every Faithful and Honeſt Man ought to do.

That the Honour of God, and Intereſt of the Church, might be advanced, and that you and others may be better'd by this, and at laſt all our Souls Saved, is the Prayer of,

Your Faithful Friend and Servant,

In the Cauſe of God and the Church,

Richard Holland.

A SERMON

Preached at the

BAPTIZING, &c.

Acts II. 38.

Then Peter *said unto them, Repent, & be Baptized every one of you, in the Name of* Jesus Christ.

THE Occasion of these words was this: St. *Peter*, with great Earnestness, had just Demonstrated to the *Jews*, the great Glory of *Christ*: Who, tho' He was taken by wicked hands, Crucified and Slain; yet did He Rise again, thereby making a perfect Conquest over the Grave, and all the Powers of Darkness; and entering upon His Government, as He is appointed an everlasting *King*, whose Dominion endureth from Generation to Generation; to Reward all His Friends, and willing Subjects; but to take Vengeance of all His Enemies.

Of which these Men of *Israel*, having from the Apostle's words clear Conviction, they stop their Mouths; (for before they did but Scoff at the power of Godliness;)

their Minds are now perfectly changed, they are very ſenſible of their evil condition, *were prick'd at their Hearts*, and with great Importunity and forward Earneſtneſs apply themſelves to the Apoſtles for Relief, for Comfort, and Advice, in theſe extraordinary thoughtful words, *Men and Brethren, what ſhall we do?*

It may not be amiſs to take notice of that part of St. *Peter's* Sermon that introduces all this, and cauſed ſo ſuddain an alteration in thoſe *Jews*.

He very plainly argues the *Meſſias*, and proves His Reſurrection; beginning v. 22. *Ye Men of* Iſrael, *hear theſe words*; Jeſus *of* Nazareth, *a Man approved of* GOD *among you, by Miracles, and Wonders, and Signs*, &c. And here he tells them how barbarouſly they had dealt with the *Son of* GOD, and their own *Meſſias*: And then he brings to their remembrance ſome of the Prophecies of *David*, and explains them particularly of His Reſurrection, *That His Soul was not left in Hell, neither did His Fleſh ſee corruption.* Again, *The Lord ſaid unto my Lord, Sit thou upon my right hand, until I make thy Foes thy Foot-ſtool.* This he proves *David* to ſpeak of *Chriſt*, not of himſelf, v. 29. whoſe words may admit of this Comment: "Some amongſt you, perhaps, may conclude theſe "Prophecies to belong to *David*, and not to *Jeſus*: I "know you had a good value for that *Royal Prophet*, and "he deſerv'd it, being the *Man after God's own heart*, bleſ-"ſed of, and beloved by Him: But let me be ſo free and "plain with you, as to adviſe, that you muſt not give to

"him

" him that that is due to the *Meſſias*. The thing does " truly declare it ſelf; and this Prophecy neither agrees " with *David*, nor any other *Prophet* or *Patriarch*. As " for *David*, you all know well enough that he Dyed, " was Buried, and never came to Life again; his Sepul- " chre is with us to this day, there is nothing in it but " dry Bones and Duſt, and no ſign at all that he ever " after Revived. And all this *David* knew very well, " that he ſhould fare like other Men; Dye, be Buried, " and molder to duſt in the Grave: Therefore he ſaid " none of theſe things of himſelf; but being Inſpired of " God, he knew that Chriſt ſhould be Born of his Line " and Family, be a moſt glorious *King*, and Reign for ever.

" And ſince it is plain that this *Jeſus*, this *Son* of *David*, " did not ſit upon his *Fathers Throne*, he muſt therefore " mean ſome other *Kingdom* and *Throne*; and he does " expreſs it to be ſuch an one too, as ſhall have no End.

" Now he could not ſit on this *Eternal Throne*, he could " not Reign in this his *Everlaſting Kingdom*, if after having " once ſubmitted to Death, he had not come to Life again.

" He therefore is riſen from Death to Life, on purpoſe " to enter upon this his *Government*, to ſit upon this " glorious Seat, the Seat of the *Eternal Father*, the " *Lord* both of *Heaven* and *Earth*.

" And all this *David* himſelf ſpoke of, and what he " ſaid ſo long ago, is now come to paſs. This ſame *Jeſus* " Dyed, You Crucifyed him, and he lay ſome time in " the Grave, but did not Putrifie there, making good all

" the Prophecies of him: For he roſe again to take his " *Government*, to enter upon his *Kingdom*. And we are " Witneſſes of all this; we ſaw him, have Eat, Drank " and Converſ'd with him, ſince his Reſurrection; and " we are not, we cannot be Deceiv'd in him; we knew " him well in Perſon and Voice, and beſides, we ſaw and " felt his wounded Hands and Side; and many others " alſo can teſtifie the ſame, who ſaw and heard him " as well as we.

" And this very ſame *Jeſus* whom ye ſlew and hang- " ed on a Tree, thus raiſed up by the Power of God, we " alſo ſaw aſcend into Heaven: And he, having pro- " miſed to ſend to us the *Holy Ghoſt* from thence, has " now performed that too, which you cannot but own " by this evidence which you now ſee and hear, thoſe " ſeveral Languages we now ſpeak, which before we " knew nothing at all of, we never were bred up in.

" By all this it is very plain, That this ſame *Jeſus* is " advanced to His *Kingdom*; is now *Lord* over all; is " the very *Meſſias* promiſed in the Prophets, whom ye " look for; and who will moſt certainly one day take " Vengeance of all His Enemies.

This ſurprizing Relation, carrying with it ſuch Demonſtration and Evidence, touch'd them to the quick, who had conſented to the thing, and who had acted in the Crucifying of Him; being fearful therefore now, and apprehenſive of their great danger; and that they were ſoon to be brought under His Foot-ſtool, they cry

out

out for help; they intreat the Apoſtles to relieve them; they have no Patience, but begg as for Life, *Men and Brethren, what ſhall we do?*

The Apoſtle is as quick, has a Remedy at hand for them, *Repent, and be Baptized every one of you, in the Name of* Jeſus Chriſt.

There are ſome excellent Leſſons in this Sacred Hiſtory, which, before we proceed, I ſhall but juſt mention.

The Apoſtle here charges the whole body of the *Jews*, and eſpecially all the City of *Jeruſalem*, with that barbarous Murder of their *King*. *Ye men of* Iſrael (ſays he) both High and Low, Great and Small, 'tis you that *by wicked hands have Crucified and Slain the Holy One.*

He could not but know that the Soldiers moſtly were the Executioners: But the whole Nation being Guilty; he charges all in general with it; thoſe who Conſented to it, as well as the Actors, and thoſe who with mighty Clamours cry'd out, *Crucify Him, Crucify Him.*

We have indeed a Record of one not to be forgotten, a Good Man and a Juſt, *who did not conſent to the counſel and deed of them*; St. *Luke* 23. 51. 'twas *Joſeph* of *Arimathea*, who took worthy care of the Corps alſo, whoſe Humanity therefore is Honourably noted. But for the body of the *Jews*, they were all Guilty, as well as the poor Heathen Soldiers.

St. *Peter* then teaches us, That in Preaching the Goſpel of *Chriſt*, the firſt thing muſt be to Convince Men of their Sins; to charge them home with them, and bring

them

them to a general acknowledgement thereof. For, as no Phyſitian knows well what to do with that ſick Patient, who conceals, or diſſembles his Diſtemper; ſo, nor can *Chriſt* profit any who will not be brought to a true ſence of their Sins.

For which reaſon *Chriſt* calls himſelf a *Phyſitian*, and ſays, *That He came to Heal the Sick*; and again, *Not for the Juſt, but to call Sinners to Repentance*. And the Office of the *Holy Ghoſt*, He ſays, *is to Convince, and to Accuſe the World of Sin*. And in His laſt words to His Diſciples, when He commands them to Preach *Repentance*, to Encourage them, He immediately joyns thereto *Remiſſion of Sins*, St. *Luke* 24. 47.

Nor does the Apoſtle ſeem to charge the Mobb only, the common Rout of Crucifiers, but their Captains too: *You* ſays He, *who by wicked and unjuſt hands have ſlain*, &c. *Judas* in the firſt place, once the *Diſciple* and *Apoſtle* of *Chriſt*, but now their Leader, and who deliver'd Him to them; ſo the *High Prieſt*, and all the Colledges of *Scribes* and *Phariſees*, who corrupted *Judas*, and gave him Money for his part in the Fact; *Pilate* too, who ſat in the Emperours Seat, and gave the unjuſt Sentence againſt Him, to gratify the importunity of the People; *Herod* alſo, in whoſe power it was to let Him go, who inſtead thereof Mock'd Him, and ſent Him back to *Pilate*. All theſe, tho never ſo Great, who were guilty as well as thoſe common People who cryed out, *His Blood be upon us, and on our Children*, the Apoſtle boldly charges, notwithſtanding their Grandeur and Authority. Tho'

Tho' by ſome it might have been eſteem'd no leſs than Treaſon, to charge the Government with Unrighteouſneſs and Injuſtice in their Sentence; yet he plainly does it, without that wretched Fear, and thoſe fawning Hopes, which too oft Tempts Men, even in good things, to Prevaricate.

And this is the Duty of every one who comes from God; for a *Miniſter* is a Publick Perſon; an *Ambaſſador*, and that from the *Almighty*; and his Buſineſs is to tell his Maſters Mind, to deliver his Errands, diſcover his Truths and Pleaſure only; and not to ſew Pillows under the Peoples Arms, nor to bolſter them up in any of their Errors.

And tho' thus to do is ſomewhat Irkſome, as the Prophet *Jeremiah* complains, *Wo is me that thou haſt made me a Contentious Man; and a Man that ſtriveth with the whole Earth, &c. Jer.* 15. 10. Tho' it appears unſafe, and troublous to thwart the Inclinations of Men, and diſcharge them of their own Humours, yet we find it plainly intimated in their Commiſſion to the aforeſaid Prophet *Jer.* 1. v. 18. *For behold, I have made thee a Defenced City, and an Iron Pillar, and Walls of Braſs, againſt the whole Land, againſt the Kings, againſt the Princes, againſt the Prieſts, and againſt all the People of the Land.*

In the next place, this Honeſty and plain Dealing in the Apoſtle, had very good effect upon thoſe *Jews*; they were *Pricked at the Heart*; they were ſenſible how ill they had done; they own'd their Evil Condition, and looked out for help. This

This is the beginning of true Reformation, to be deeply impreſſed with their Guilt and Danger, to be really apprehenſive both of their Folly, and Deſperate Condition, both of their want of a Saviour, and Miſery without him; this will ſoon make the Sinner cry out with *David*, *I have Sinned, I acknowledge my Faults, and my Sin is ever before me*, *Pſal.* 51. 3. And this Senſe of his Condition will Encourage him to call for relief, to ask Counſel how to get out of ſuch a dreadful Condition, to cry out in good earneſt, *What ſhall we do to be Saved?*

Again, We ſee farther the good Nature and Faithfulneſs of the Apoſtle, who as ſoon as they had diſcovered the extraordinarineſs of their Concern and Miſery, does not in the leaſt delay or diſpute their Cure: He does not put them upon any Coſtly and Troubleſome thing to Attone their Sin; neither does he Upbraid them for their mighty Cruelty to the *Bleſſed Jeſus*; nor reflect any more on what is paſt, their long Neglect or Careleſneſs; but looks forward; helps them in Earneſt; tells them the only, and that an eaſie and reaſonable Remedy; comforts therefore their Hearts directly; keeps them no longer in Suſpence; hides not their Cure, but ſays, *Repent, and be Baptized every one of you*, &c.

You ſee now how proper this Subject is for our preſent Diſcourſe, having juſt now receiv'd Perſons into the Pale of the Church, who formerly were trained in Errors, and by the Authority of Relations kept from this happy Call.

And

And since by their Earnest desire they have now Enjoyed this blessed Sacrament, that as soon as conveniently can be, they may be admitted to the other, let one word first be premised concerning the holy Sacraments, and their Number.

Sacraments are the outward means whereby God does Represent, Exhibit, and Seal to us our Redemption. And they are called *Signs*, and *Seals*, and *Badges*, and *Pledges*: As *Signs*, they represent the great performances of Christ for us under Visible Elements; *Water* represents his washing away our Sins; the *Bread Broken*, and *Wine* poured out, represent his *Body Crucified*, and his *Blood Shed* for us. Thus are they Tokens and Monuments of his Love, truly *Signs* of Heavenly things.

By them Grace is exhibited and conveyed to the Faithful, Pardon ensured, and Favour and Reconciliation obtained.

They are the *Marks* and *Badges* of our Profession; they are our Lords *Livery*, by which all we his Servants are known and discover'd to belong to him; they proclaim us to be his Right and Property; so that all the World may see and know what a *Master* we have, in whose Service we are Engaged, and whose Favour and Protection we shall be sure always to Enjoy.

And they are *Pledges* also, or *Pawns* of his Care and Mercy; they are our Security of Heaven, and the ground of our Hopes and Confidence in God. For, there is an holy Contract betwixt God and us; *Obedience* is our part;

part, *Salvation* is his; and by the Holy Sacraments, as by *Deeds* and *Indentures*, is our Happiness conveyed, made over, Seal'd and Deliver'd to us.

If we would be Saved then, it must be by these means; and if we refuse these means, the *Pledges* of his Love, the *Badges* of our Profession, the *Securities* of our Happiness; we Rob our Souls of Heaven, we exclude our selves from Salvation.

Not that God cannot save without them, *For his hand is not shortned*; but they are the ordinary Means, and appointed Instruments, by which He has promised to convey the Merits of Christ to us, and commanded us this way to receive them.

Willfully then to Neglect them, or to Want them, when they may be had, is perfectly to despise God, and cast aside his Ordinances.

As for their Number, they are but two; tho' the Church of *Rome* has Established more, yet the Ancients never acknowledged any more. Nay, one of the greatest amongst the *Romanists*, confesses it in these Words; *'Tis a common receiv'd saying amongst us Catholicks, That all the Sacraments did flow out of the Side of the Lord, but thence only Issued out Water and Blood, Water, as the matter of Baptism; and Blood, of the Eucharist*; and thence concludes, that properly there is no more. Thus Cardinal *Richlieu*.

True it is, that the Sacraments strictly and properly taken for Seals and Badges of our Profession, they are, and the Church never acknowledged any more than two, and those of our Lords own Ordaining.

The

The first, *Baptiſm*, from Βαπτίζω, that ſignifies to *Waſh*, *Dip*, *Dive*, or *Sprinkle*.

The ſecond, The *Supper* of the Lord, becauſe ordain'd at, or after his laſt Supper.

And theſe two he only inſtitutes; ſome have gueſſed that the Goſpel Sacraments might correſpond with thoſe two old ones of the Law, *Circumciſion* and the *Paſſover*: But rather, becauſe theſe two are ſufficient.

Nothing is required to make any one a true Maſter of any Profeſſion than theſe two things. 1. To be legally Enter'd, fairly admitted into it; and then, 2. To be conſummate in it, to be fully poſſeſſed of the Priviledges and Immunities of it.

To Illuſtrate this, by what you all know very well. In order to become a free Deniſon and worthy Member of this Honourable City, or of any Society therein, this is required. 1. That the Perſon be Lawfully Admitted, you call it *Bound*: By which he is obliged to learn the Art or Myſtery of his Profeſſion, is Engaged to the Rules thereof, and at the ſame time is become the Care and under the Patronage of the Governours of the City. And having behav'd himſelf well in that Station, his appointed time, he is then, 2. *Made Free*; has Title to the Priviledges and Immunities both of the City and his own Society; to exerciſe his Function without Controul, and in his Courſe to perform the Noble Duties, enjoy the Offices, and receive the worthy Honours of the ſame.

And as it is in theſe outward Wordly Societies; ſo

is it in our best most Holy and Religious one, as we are Christians, Members of Christ, Sons of Heaven, and Heirs of Salvation.

For, 1. By *Baptism* we are *Bound*; Bound to the great Father and Master of all the World; made Servants to the most high God; one of his so glorious a Family; Members of Christ; and under the Guidance, Instruction, and Conduct of the Holy Ghost. And our Employment under that our Master, and in his Houshould, is to learn the Art of being and doing Good, the great Mystery of the Christian Religion.

And in that High and Honourable Imployment, in that Valuable Service, we are under the Care, Government, and Protection, the Tuition and Instruction of God the Son, from whom we receive all the Rules of our Office, the Laws and Statutes of our Calling: And in order to our most Faithful Service and absolute Obedience, we are Assisted, Comforted, Eased, Relieved, and Sanctified by God the Holy Ghost. And then, 2. In this Station behaving our selves Faithfully and Honestly, till we understand our Business, know well our Duty, and are fit to set up for the Practice of Piety, willing to Devote our selves to that Imployment; we are admitted then to our Masters Table, to Eat and Drink of those his Holy Viands, in the other Sacrament of the *Eucharist*; and there Enjoy, in that Feast of Souls, the Lord of all Glory, by which we are Fed and Nourished even to Eternal Life.

And

And thus you ſee how your Earthly, does exhibit and repreſent to you the Glory of your Heavenly Imployment; and that if you would be Maſters, enjoy Liberty, even *the glorious Liberty of the Sons of God*, you muſt firſt be *Bound*, muſt be admitted into the Family regularly and fairly, as he has Ordain'd: you muſt *be Baptized every one of you, in the Name of the Lord Jeſus Chriſt*; and then proceed from one Degree of Grace unto another; ſo you will obtain what St. *Peters* Congregation here aimed at, *viz. To be Everlaſtingly Saved.*

For this reaſon it is that the Font ſtands at the lower-end, but at our Enterance into the Church; where having been receiv'd and admitted into the Congregation, and afterwards Inſtructed in our ſeveral Duties, till we are well prepared for the Nobler Myſteries of our Profeſſion, the higher Cordials of the Goſpel; we then come to be advanced to the Lords Table, that Holy Chriſtian Altar, at the Upper-end of all, the moſt Honourable Place in Gods Houſe, that Royal Seat and Throne of the Bleſſed *Jeſus*: Where Injoying him in thoſe his appointed Elements in their Seaſon, during the Courſe of our Lives, with Honeſt, Faithful, and Repenting Hearts; we ſhall perceive the conſtant refreſhings of a good Conſcience and Joyous Heart, and at laſt be Tranſlated to the Everlaſting Arms of our Bleſſed Saviour, and Enjoy Him in the higheſt Heavens.

But the firſt of thoſe Holy Sacraments is our Province now. In Diſcourſing upon which, we ſhall a little more

particularly

particularly consider, 1. The Nature, 2. The Necessity of it, 3. The Qualifications for it, 4. The Several Duties we are Engaged in by it, 5. The extraordinary Benefits and Advantages of it.

1. For the Nature of *Baptism*. It was always a Custom amongst the *Jews*, that when any Proselyte was Receiv'd, Enter'd, and Admitted into the Church, they were wont to use several Washings, thereby denoting their Leaving off, Forsaking, or Washing away all their former Pollutions, their old Prophane and Heathen Practises; Nay, the *Jewish* Authors say, that not only Proselytes, and those newly Converted from *Heathenism*, but also the Natural *Jews* themselves, were initiated by these three things, *Circumcision*, *Baptism*, and *Sacrifices*.

As this was the custom amongst the *Jews*, so it pleas'd the *Lord of Life*, the Author and Finisher of our *Faith*, to appoint, That whosoever should at any time be receiv'd into His Family, admitted into His House and Fellowship, shall be receiv'd by this very same Ceremony and Element of *Water*; and the *Holy Ghost* has order'd this Form of words, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*.

Baptism then is the Door, by which we enter into the visible Church of Christ; and it is administred to Beginners in Christianity, who are Initiated by Water.

This is done by *Dipping*, or *Sprinkling*, for the word signifies both, and our Church makes the Action Indifferent; leaving it to *Discretion*, and to be regulated by *Charity*.

Dipping

Dipping was first in use in hot Countries, and when the greatest part were well grown People: But when the Gospel was spread into colder Climates, as ours, Sprinkling only was thought sufficient. And so does the wisdom of our Church conclude, That if a *Spoonful* of Wine in the other Sacrament, be as significative of the whole Mass of *Christ's Blood*, as a greater quantity; then a *few Drops* of Water may be a representative of Washing, as well as a *River*. And this *Sprinkling*, perhaps, the Apostles themselves used, even in those Hot Countries, since we Read of them calling sometimes for Water in Houses, to Baptize new Converts, *Acts* 10. 47.

'Tis to be done *in the Name of the Father, and of the Son, and of the Holy Ghost*: Intimating, That what the Minister does, is not of himself, or on his own head; but in the Name and Power, by the Command and Commission of the whole *Trinity*; *God the Father*, *God the Son*, and *God the Holy Ghost*: And this Obliging the Person Baptized to owne, 1. The Glorious *Trinity* of *Persons*, and consequently the whole *Creed*, in the words of the *Church Catechism*, to Believe in *God the Father*, who made him and all the World. 2. In *God the Son*, who Redeem'd him and all Mankind; That is, who was pleased to undergo the Wrath of His Heavenly Father, and all those Scourges due to our Sins, that we might be free from Sin and Sorrow, the power and danger of Death and Satan. 3. In *God the Holy Ghost*, who Sanctifies him, and all the Elect People of God; That is, who Guides

and

and Directs him, and who Comforts and Refreshes him in the ways of Godliness.

As he thus owns and acknowledges the Holy *Trinity*, so 2dly. He yields himself an absolute Proselyte to the *Faith* of it, excluding all other gods, or any other Authors, and Patrons of Religion. Then

3dly. He devotes himself to follow the Rules, and obey the Commands of this his new Master, is always ready to be Govern'd, and Guided by him; and by all cheerful dispatch of Religious Duties, demonstrates himself a very willing Disciple of this Blessed *Trinity*.

Now this *Water*, and these *Words*, is called the *Form*, or the *Outward* part of *Baptism*: And they have a great meaning in them, which is called the *Inward*; being a *Death to Sin, and a New Birth to Righteousness*: By Dying to Sin, is only meant leaving it off, washing away all Pollutions, getting clear of them, out of the power and dominion of them. The Apostle also calls it, *A Quickening of us, who were dead in Trespasses and Sins*. And St. *John* calls it, *Overcoming of the World*.

For nothing makes a Man more a Slave than Sin, nothing betrays en Mmore to Servitude, than living in Sin; nothing else but Sin can Domineer: He then that overcomes it, is a brave Commander, is truly Master of himself, and Enjoys the best Liberty.

And now very plain appears the meaning of a *New Birth to Righteousness, and being Born of God*, mention'd so frequently in Scripture, which is only our Lords

Enabling

Enabling of us to Live Religiouſly, and Act Honeſtly; *to have our Converſation here in Simplicity, and Godly Sincerity; and to keep our Conſciences void of Offence both towards God and Man*: So we prove our ſelves Membens of Chriſt; and he will plentifully beſtow upon us the Proviſions of his Grace and Favour, that is, Mercy and Peace, and Pardon of Sins here, and Eternal Life and Glory hereafter. I come now to the Second thing, To Conſider the Neceſſity of *Baptiſm*: The Word is here, *Be Baptized every one of you*; and this is, if you have a mind to be Saved. Beſides which, in St. *John's* Goſpel, c. 3. v. 5. *Jeſus* himſelf ſays, *Except a Man be Born of* Water, *and of the* Spirit, *he cannot Enter into the Kingdom of God.* That is, except a Man be Born again by the effectual working of Gods Spirit, as by the Author of this *New Birth*; and (in the ordinary courſe of Gods Proceedings in his Church) by the *Water* of *Baptiſm*, as the Sign appointed by God in the Sacrament of our Regeneration, he cannot enter into the Kingdom of Heaven. Therefore he ſays again, v. 7. Let not this ſeem ſo ſtrange a thing, *Marvel not that I ſaid unto you, You muſt* thus *be Born again.* And I think, that Chriſts own words, with ſuch a Condition, that without it, they ſhall not obtain Heaven, is enough to urge the Neceſſity of this *Holy Sacrament*.

What then do they do? What have they to anſwer, who with hardned *Confidence*, and willful *Obſtinacy*, and ſcornful *Ignorance*, keep themſelves and their Children out of the Pale of the Church, refuſe and ſlight this

Great Grace, and ſhut themſelves out of *Heavens Gate*? They are indeed in a moſt dreadful Condition, who tho' *Light be come into the World*, *will Love Darkneſs rather than Light*; and bereave both themſelves and off-ſpring of that Happineſs, and thoſe mighty favours of God.

What Value have theſe Men for Gods Command, to *take the Sign and Seal of his Covenant of Grace to his People, and their Seed, throughout all Generations?*

What Value have they for Jeſus Chriſt, confirming the ſame, when he ſent forth his Apoſtles and appointed them to make all the Nations *Diſciples*, and to *Baptize them all in the Name of the Father, Son, and Holy Ghoſt*; Which they did thro' all the World, where they came. But more dreadful ſtill is it, that the Men of this Perſwaſion, are generally ſo Stubborn and Reſolute, as to be in Danger of never Repenting and Returning to the Church: Some indeed by the bleſſing of God, and a good Diſpoſition, have led the way; may the reſt of them Speedily follow; and let not that Fate and Doom of a *Reprobate*, which is to be of ſtrong Deluſion, and to *Believe a Lye*, (the worſt of all Judgments) let not that, or its Imputation, any longer reſt upon them. I am thirdly to ſpeak to the qualification for this Holy Sacrament, which is *Repentance*: *Repent and be Baptized.* Repentance is that that re-inſtates us in Gods Favour, aſſures our Happineſs, and makes Joy in Heaven. We all know our ſelves, to be Fools and Vile Sinners; and when ever we ſhall be brought to our Senſes, to acknowledge our Sin

and

and Folly; we ſhall Act like Men, and make our ſelves of the Number of thoſe that God will accept, that Chriſt came to Save and Dyed for, and moſt certainly will Receive into his Everlaſting Arms, when he ſhall come again to make up his Jewels.

But our Repentance muſt be made up of theſe Parts, 1. There muſt be a Senſe of Sin, 2. An Hearty Sorrow for it, 3. A free Acknowledgement and Confeſſion of it, 4. An utter Abhorrence and forſaking of it.

1. There muſt be a Senſe of Sin, if we would Heartily Repent of it. That it is Abominable, the Bratt of the Devil, that that God Hates, the thing that he never can or will Endure to behold with the leaſt Approbation.

That it really grieves the bleſſed Spirit, that it Crucifies the Lord of Life afreſh, and puts Him to an open Shame; and that it made Him, *who is the ſame Yeſterday, to Day, and for ever*, to alter his Decrees concerning Man, and Cancel that Covenant of Uninterrupted Happineſs.

Of ſo Miſchievous Nature it is, that it turn'd Angels into Devils, Men into Beaſts; and Tumbled them down from *Life* to the *Grave*, from a *Throne* to a *Priſon*, from *Heaven*, and a Title to never-ceaſing Joys, to *Hell*, and the aſſurance of Eternal Torments. This is Sin, and thus we muſt acknowledge it to be exceeding Sinful. And then,

2. We muſt proceed to *Godly Sorrow* for it. We muſt Heartily bewail it, expreſs ſenſibly our Diſſatisfaction in and Diſlike of it; and that from a true Apprehenſion of its own Vileneſs, and that moſt wretched Folly, that betray'd us into it.

And this Sorrow muſt be not only becauſe we have brought our ſelves into great Danger, contracted Guilt, and wrought our own Ruin: But becauſe alſo we have dealt ſo Unkindly and Ungratefully, with ſo good a God: Becauſe we have provoked ſo Compaſſionate a Father, ſlighted ſo Gracious a Redeemer, and quench'd the Motions, of and grieved ſo Bleſſed a Sanctifier. Thus ſhould we abound in Holy Sorrow, with reſpect both to our God and our ſelves; for our God, that we have thus Baſely, Treacherouſly, and Ungratefully, done as much as in us lay, to the very Dethroning of Him; as well as for our ſelves, whom this filthy Sin has ſunk into ſo wretched a Condition.

3. If we would perfect our Repentance, we muſt truly acknowledge and confeſs our Sins, not Hide them, nor Palliate and Excuſe them, not Stifle and Endeavour to put them out of our Minds, but to own them, and our ſelves for Sinners.

When ever we deſire to enter the Temple, when ever we prepare to return to our Fathers Houſe, and there hope to be Receiv'd and Wellcom'd, we cannot do better, then take to our ſelves the Words of the old repenting Prodigal, and ſay, *Father I have ſinned againſt Heaven, and before thee, and am no more worthy to be called Thy Son*, St. *Luke* 15. 21.

Thus freely ſhould we expoſe our Vileneſs, acknowledge our Tranſgreſſions, and that we have worthily deſerv'd Gods Wrath; that we have added Sin to Sin,

Treaſured

Treaſured our Vices, and Aggravated them with the moſt heightening Circumſtances.

And who knows then, but at our Meeting, as the tender Father in the Goſpel receiv'd his Rebellious Son, ſo our Heavenly Father will receive us alſo, forgive us, and Enthrone us in his Kingdom.

And here that I be not Miſunderſtood, let me hint to you the Excellency of our Church, in this particular. We are not obliged to an exact Diſcovery of every Secret of our Hearts to Men of Cunning and Art, and yet of like Paſſions with our ſelves; which is the Arbitrary management of other Churches and Sects; by which the poor People are lyable to be Ruin'd on Earth, their Secrets being extorted, and they thereby expoſed to the ſhock and prey of Cruel and Unreaſonable Men. But our Church requires General Confeſſions only, ſuch as ſhe has provided; as, *We have Erred and Strayed from thy ways like loſt Sheep, we have followed too much the Devices and Deſires of our own Hearts, we have offended againſt thy Holy Laws*, &c. Save in the matter of Scruples; and then alſo it is order'd with that Eaſe and Security for the quieting of the Conſcience, and relieving the troubled Mind, as to Demonſtrate the Divinity of the Conſtitution, and that Holy Spirit which conferr'd the Directions.

All this I have ſaid is of our Church and Publick Confeſſions; but for our Private ones, thoſe in our Cloſets, we muſt be ſure there to ranſack every corner of our Hearts,

to

to Confeſs and Bewail every Particular of our Sins, to our God; ſo he that *ſeeth, he that beareth in Secret, will reward openly*; we ſhall not fail then of Pardon and Forgiveneſs, if we add that that's next to be Conſider'd to make up our Repentance, and that is,

4. A *Forſaking of all our Sins*, and an utter abhorrence of them for the future. *He that Confeſſeth and Forſaketh, it is that ſhall find Mercy.* Would we then perfect our Repentance, and be truly Welcome to our Lord and Saviour in His Houſe and Family? Thus we muſt do; *Confeſs*, and *Forſake*; own our former Follies, and reſolve upon a new and better Life; promiſe to our Lord more Faithful Obedience, and then take Care to perform it; reſign up our ſelves intirely to the Will of God, and then indeavour to walk with him all the Days of our Lives.

So ſhall we be truly Wellcome to our Lord now in this Sacrament, and ever afterwards in his Houſe; ſo ſhall we Enjoy the Comfortable Preſence of the bleſſed Spirit here, and even the Lord of Life in that Spiritual Banquet, the other Sacrament. And when theſe Earthly Services and Mercies ſhall fail us, we ſhall receive Eternal Comforts, be poſſeſt of Bleſſings Unſpeakable and full of Glory; ſo ſhall none of our former ſinful Actions ever riſe againſt us, to Accuſe or Condemn us, or our Conſciences to affright us; but in Peace and Quietneſs, in a Sedate and Calm Compoſure of Spirit, we ſhall at laſt reſign our Souls into the hands of God, *in ſure and certain hope of a joyful Reſurrection.* I am now in the 4. Place

4. Place to conſider the ſeveral Duties we are Engaged in by our Baptiſm; and theſe are exactly ſet down in our Catechiſm; when we Vow and Promiſe, 1. *To Renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, with all the Sinful Luſts of the Fleſh.* This Vow is of three parts: The 1. To Renounce the Devil and all his Works. By this the Church generally underſtands Renouncing of all falſe Gods, and falſe Worſhip.

The World at the coming of our Saviour, was full of Idolatry; and therefore it was very proper that all thoſe that were willing to engage in, and be happy by the benefits of the true Religion, ſhould be obliged to Renounce abſolutely all the falſe: And this not only in Tongue, but in Heart alſo; not only in Profeſſion, but in Action. As we are not to believe in, & pay Devotion to an Idol; ſo, nor are we to act any of thoſe bruitiſh Villanies which took up the Lives of thoſe Idolatrous Heathens. As we are not to conſult Witches and Devils, ſo, nor muſt we have ſuch low and mean apprehenſions of God and His wiſe Providence, as to ſink our Hearts, and ſuffer them to be betrayed to any baſe and unlawful Compliances: And therefore more eſpecially by the *Works* of the *Devil* here, was meant thoſe abominable *Villanies* (the Apoſtle ſays) *not to be Named among Chriſtians*; which was the uſual practiſe of thoſe *Heathen Idolators*; and for which the greateſt of Gods Judgments have formerly been brought upon the Earth, *even fire and Brim-*

ſtone,

ſtone, upon particular Cities, famous for thoſe Brutalities; Nay, even that *Deluge* of Water upon the whole Earth.

But, beſides thoſe, there are others that may properly be called the *Works* of the *Devil*; being ſuch he delights in, and is very diligent in Tempting us to. Amongſt theſe is *Pride*, that Uſurping and Ambitious Deſire that made the firſt *Devil*, and Dethroned him from an Empire in *Heaven*, to the infernal *Abyſs* of *Hell*; ſuch alſo is *Lying*; for he is called a *Lyar, and the Father of it*, St. *John* 8. 44. Such alſo is *Slandering*, for he is famouſly alſo called the *Accuſer of the Brethren*; ſuch alſo, is *Malice* and *Envy*, *being hateful and hating one another*. Theſe are the proper Practiſes of him, whom the Scripture calls a *Murderer from the Beginning*: And ſuch alſo, is all *Pleaſure, Contentedneſs and Delight in Sin, and Encouraging and Tempting* others to commit it; all theſe are truly and properly called the *Works* of the *Devil*.

The ſecond part of the *Vow* is, *To Renounce the Pomps and Vanities of this wicked World*. By theſe were meant formerly ſome Villanous and Unlawful *Sports* of the *Heathens*, which we now (thanks be to God) know nothing of; and as it reſpects us, may be underſtood by them moſtly, all undue and ſinful Compliances with any of the things of the World; whether they be *Riches*, or *Pleaſures*, or *Honours*; whether it be *Meat*, or *Drink*, or *Apparel*; whether it be *Reſt*, or *Sport*, or *Imployment*; or indeed any inordinate Enjoyment of any of theſe Earthly things. Now, many of all theſe things, as they

are

are *Bleſſings*, when well uſed; ſo when abuſed, they become *Curſes*, *Pomps* and *Vanities* of this World, and to be Renounced.

The third part of the *Vow*, is to *Renounce all the Sinful Luſts of the Fleſh*; that is, all *Vile Affections*, and *Beaſtly Humours*, and *Greedy Cravings*; the Conquering of which is true *Self Denyal*, and *Mortification*, the great Duty of the approaching Seaſon; which I have endeavour'd to inculcate to you, and which you will have many opportunities of improving in the knowledge of, during *Lent*. And ſo I come to the

Second part of the *Vow* and *Promiſe*, which is, *To Believe all the Articles of our Chriſtian Faith*: which conſiſts not only in the Being rightly inform'd in the *Articles* of our *Faith*; in *Learning*, *Endeavouring* to *Underſtand*, and giving full *Conſent* unto them; but (which perfects and compleats our Faith) in *Living accordingly*, in *doing* thoſe things that will prove and well Demonſtrate our Faith. And particularly, to explain this in the Apoſtles *Creed*; When I ſay, *I Believe in God the Father Almighty*; I muſt Honour and Reverence Him; as my *God*; Love and Obey Him, as a tender *Father*; Fear and Own Him, as he is *Almighty*: *Maker of Heaven and Earth*; Here I muſt attribute the Glory of all the Works of the Creation to Him; admire his great Love in Communicating Being to us and all his Creatures; give him only the Honour and Glory of Preſerving and Bleſſing us; and Love, Admire, and Praiſe his Univerſal Providence

over the World. At the same rate we must reduce to Practise all the rest of the *Articles* of our *Faith*; and so doing is truly *Believing* of them. The third part of our *Vow* and Obligation in *Baptism*, is, That we *Keep Gods Holy Will and Commands, and walk in the same all the Days of our Lives*. By which is meant, that we will make it our Business, as much as in us lies, to walk according to the Direction of Gods ways; that we will use our best Endeavours to work his Righteousness, and apply our selves with all Diligence and Care to the discharge of all the several Duties of our Lives.

That we will not Practise Holiness by *Fits* and *Starts* only; allow time for Devotions and Holy Duties, when we have nothing else to do; as is too much the Practise of some: But that our whole Life shall be one continued Act of Honesty and Piety; and we always will Endeavour to grow in *Grace*, and in the *Knowledge and Love of our Saviour Jesus Christ*; that we will keep true and undaunted to the end, and *Fight our good Fight*, and *Finish our Course*, and *keep the Faith*; knowing that all this *Labour will not be in Vain*, but that we shall receive an Ample and most Glorious Reward in the *Final and Compleat Salvation of our Immortal Souls*. And this leads to the

Last particular, the Consideration of those glorious *Benefits* of *Baptism*. By this it is that we assure our *Salvation*; we enter into *Covenant* with the *Lord* of *Life*, who has engaged himself (we performing our parts) to make us easie and happy here, and glorious hereafter: to

to afford us his Grace and Favour, his Mercy and Love in this Life; then to receive us to himſelf, to partake of Eternal Glory in the Life to come. By this we become *Sons of God*, *Heirs of Heaven*, and *Members of Chriſt*. By this we have our *Pardon Sealed*, and it is at our own Will and Pleaſure afterwards, whether we will be happy or not, whether we will be *Saved* or *Ruined*. By this we have the Favour and Grace of God *Aſcertain'd*; and in this, we enter upon all thoſe Glorious Fruits of our *Bleſſed Lords Death* and *Paſſion*, of his Glorious *Reſurrection* and *Aſcenſion*.

And who can eſteem theſe poor and mean things? Who, of any Senſe and Thought, can count them Indifferent? Who, but muſt highly Value, and with all his Powers attempt to obtain them?

Happy moſt certainly are all they, who are thought worthy of them; Happy indeed all we who are capable of them; who by the Care of our Parents, in our Early Adoption and good Education, may be properly ſaid to be Born Heirs to them.

Happy our Nation that Enjoys the beſt of Churches; and happy all thoſe People who are brought up in the moſt Excellent *Diſcipline* of it.

Happy all we who had Chriſtian and Conſcientious *Parents*, and were early Inſtructed in theſe Noble Principles; thrice happy we, who have ſo great, and ſo many Encouragements to our Duty, and may perceive ſo much Eaſe and Pleaſure, ſo much Joy and Satisfaction, in the Diſcharge of it.

Happy are all they, who ſquare their Lives according to theſe Rules, and makes it their Buſineſs to follow the *Captain* of their *Salvation.*

Happy all they, who when denied and refuſed theſe Bleſſednesſes by the Misfortune of *Education*, or the Force and Violence of Commanding *Relations*, do at laſt by the Grace of God, and the Power of his Righteouſneſs in their Hearts; or by the Conviction of their own Sins, and Miſery in the want of a Saviour, as the *Men of Iſrael* in the Text, and *theſe Perſons* here preſent, do Heartily deſire, and in this Sacrament, eſpouſe *Jeſus Chriſt and Him Crucified.*

Happy all thoſe, who omit no opportunities of ſecuring all this Happineſs, of Improving all theſe Glorious Priviledges: *Happy indeed the People that are in ſuch a Caſe; truly Bleſſed all they, who thus have the Lord for their God.*

I have ſtill the *Application* to preſs to us all on theſe two Accounts, both as we have obtained, and as we have very Early and Long-ago obtained this Happineſs.

To you firſt, who now have obtained this Happineſs, this Chriſtian Fraternity; as you are now admitted into the Church of God, and made Members of Chriſt, ſuffer this Word of Advice.

You ſee how Glorious is your Imployment, how great the Reward of it; how Sacred the Profeſſion is which you have now undertaken, how ſerious and earneſt are all the Rules and Laws of it. You ſee how good is your futurity of reward from your Heavenly Father; how neceſſary therefore is it for you not to be behind-hand, but to make good your part. You ſee that all the conditions are abſolutely in Favour of you, and that if you keep faithful to the end you'l obtain ſuch glory as does paſs all underſtanding.

You

You see that you have entred upon an Holy Employment, a Serious and Sacred Converſation: you ſee what you have now Promiſed and Engaged, even to put off and Renounce your former Natural Habits, and Sinful Inclinations. Nay, you Solemnly have Vowed before God and good Witneſſes, a great Number of Chriſtians in this Congregation, that you would do your beſt ſo to do, following the Commands of God, and walking from henceforth in Newneſs of Life. Laſtly, you ſee what you loſe, if you forfeit this your Truſt, and Break your Obligations; and what you'l gain: You loſe thaw no leſs than God, and Heaven, Joys Unſpeakable and full of Glory; and you'l gain only Diſappointments, and Vexations, Torments and Trouble, Uneaſineſs, & the Gripes of Conſcience while you're on Earth; and afterwards anguiſh of Soul Judgment with Deſpair, all the Treaſures of Hell, even Eternal Deſolations.

Be aſſured then that this is no Jeſt; 'tis no leſs than your Intereſt, than your beſt Intereſt, the Intereſt of your Souls: And you will find that your Duty will require your utmoſt Care. Baptiſm indeed begins an Happy Life, but yet a Life not free from Trouble and Temptation; the Devil is always very buſie with New-beginners; as ſoon as our Lord himſelf was Baptiz'd, he had the Impudence to Attack and Tempt Him: But he who overcame him, will alſo guard you, if you keep true to him; and will take Care that you ſhall not be Tempted, above what he will Enable you to bear; and God grant that you may ſo Conſider all theſe things, as to anſwer the great end of this your Noble and ſo glorious Call.

Laſtly, To all us who have been ſo long Engaged in this mighty Covenant, *let one word be added. We were early admitted into the* Church, *with all the Eaſe and Satisfaction Imaginable; with the Comfort of* Friends, *the Joy of* Neighbours, *the Aſſiſtance of* Relations, *and all manner of Encouragement: We have frequently repeated this Holy* Contract, *Solemnly renewed it in the other* Sacrament, *that of our Dear Lords Bleſſed* Body *and* Blood.

Let us all remember, and moſt earneſtly Conſider the Sacredneſs of our Obligation, *the neceſſity of our* Obedience, *and the wonderful Indulgence of our* Lord and Maſter; *who, tho' we have been ſo long* Bound, *and frequently have forfeited our Condition of the* Contract, *and added many great, Voluntary, Obſtinate, and Ungrateful Violations of that moſt Holy* Covenant, *yet is pleaſed not to take the Advantage of us, but rather* Forgive *us, and wait ſtill for us, is ſtill open and ready to receive us, willing and deſirous to be* Fully Reconciled to us. *And*

And therefore we see the Reason for that Fatherly admonition we lately received from our Right Reverend *careful* Diocesan, *that that holy Sacrament be administred here in* Gods *owne House, at the place and times appointed by the Church; not only to keep up the Honour of that* holy Sacrament of our Lord, *of late sunk to a most dreadful Disesteem by many; but also, that we our selves might there be Reminded of our own* Promises, *our own former* Vows *and* Obligations, *and brought thereby to a speedier Examination how we have answered those our* Vows.

Let us all then who by this opportunity are refreshed with the Remembrance of our Duties, let us take Care speedily to return to our Lord, Humble *our selves before him, truly* Repent *us of all our forfeitures and carelesness, and apply our selves more diligently in our Masters Service for the future: So shall we obtain Mercy and Ease, Relief and Comfort, Joy and Satisfaction, while we continue amongst 'em; and when we shall have done with this World we shall receive a Welcome into the other, even to* God Almighty *our Eternal* Father; *to our* Lord and Master Jesus Christ, *who was* Baptized *himself, who Died and Rose again for us, and to the Blessed* Comforter *who preserves and directs us: To which most glorious* Trinity, *but one only* God, *let there be ascribed, by all Men and Angels, and all created Beings, all* Honour Power and Glory, Might, Majesty and Dominion, *both now and Evermore. Amen.*

F I N I S.